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De Isocrate 11:

πρώτην μὲν τοίνυν ἔφην ἀρετὴν εἶναι λόγων, τὴν καθαρὰν ἐρμηνείαν. . . . ἔπειτα τὴν ἀκρίβειαν τὴν διαλέκτου . . . τῆς δὲ σαφηνείας καὶ τῆς ἐναργείας . . . ἐν δὲ τῷ συντόμως ἐκφέρειν τὰ νοήματα, etc.

From these citations it seems clear that ἀκρίβεια is the δευτέρα ἀρετή, and that there is no lacuna in the text.

It may be worth while to add that this term ἀκρίβεια seems to be exactly synonymous with the κυριολογία of Herodian, and that the essentials of a correct style here presented by Dionysius seem to conform to the Stoic theory presented by Herodian. The Stoic theory made ἑλληνισμός its goal, and Herodian named ἑλληνισμός, σαφήνεια, συντομία, and κυριολογία as the first four ἀρεταὶ λόγου (*Lex. Vindob.*, p. 308, ll. 14 ff.).

CHARLES N. SMILEY

IOWA COLLEGE

THE EITUNS INSCRIPTIONS AT POMPEII

I wish to suggest the possibility that these inscriptions may have some connection with an incident mentioned in Cicero *Pro Sulla* 61, and to make a few observations to bring out the reasonableness of this idea.

It seems from the short notice in Cicero that the Oscan citizens came into conflict with the Roman colonists on the subject of public promenades, which can only mean that they were prevented from taking their 'constitutional' in the places they had preferred in the days of their autonomy. Now the best place in the city for a stroll in the late afternoon of a summer's day or in the sunshine during the winter is the stretch of wall between the Herculanean gate and the first two or three towers. We walked along here with Professor Mau two years ago and remarked upon the fine view of the valley and of the coast. No doubt this was, after the war, in the custody of the colonists, who may, through arrogance or prudence, have chosen to hinder the Oscans from the use of the wall even as a place of recreation. The Oscans may have protested vigorously and succeeded in obtaining the right to enjoy at least the two sections of the wall indicated in the three inscriptions Nos. 14, 15, 16 in Buck; 60, 61, 62 in Conway; and 47, 48, and 50 in von Planta. The residence of the Oscan citizen given in each case may denote the point at which access might be had to the wall.

The next inscription (Buck 17, Conway 63, v. Pl. 49) contains, like the preceding, two *termini inter quos* which are this time the residences of two Oscan citizens, as there may have been no towers on this lower side. The view from the front of the city to which this inscription must refer is extremely beautiful, though not so commanding as that from the higher parts mentioned above. That there was also a portico in this neighborhood is evidenced by remains that Professor Mau points out.

The last inscription (Buck 18, *Rom. Mitth.* XIII, pp. 124 ff.) may

mean that the colonists went so far as to interfere with the rights of the original inhabitants in and about the forum, and this trouble may at the same time be connected with the matter of the suffrage which Cicero also mentions as a point of dispute. It would be doubly painful to the Oscans to lose at the same time their share in the local politics and the unmolested enjoyment of a favorite lounging-place. This inscription, then, asserts their right to the region about the temple and the *villa publica*, whatever that may have been. It may well be the gladiatorial barracks, which as a portico must have been a favorite resort from the heat or the rain. In all the inscriptions *eituns* will mean *liceto ire*.

Whether the connection here proposed is the correct one or not, the topographical coincidence seems to be almost perfect between the localities mentioned in the inscriptions and those that we know must have been well-known resorts for recreation. With the use of the wall as a promenade may be compared the similar use of the *agger* of Servius at Rome; Horace *Sat.* i. 8. 15.

NORMAN W. DEWITT

WASHINGTON UNIVERSITY

HIMERIUS ORATION I AND HORACE ARS POETICA 128

In the Προθεωρία of the first oration of Himerius Dübner's text reads:

τὸ δὲ δεύτερον τὴν ἐπὶ τῷ γάμῳ θέσιν, ἣν κοινὴν οὖσαν τῇ φύσει τῇ καινότητι τῶν ἐπιχειρημάτων καὶ τῇ μεθόδῳ τῶν νοημάτων ἡδεῖαν ἀπειργασάμεθα, καὶ τι καὶ φιλομαθέσιν ἡδὺ προσμίζαντες, δὲ τοὺς ταῦτα δεινοὺς οὐ παρελεύσεται.

The words *κοινὴν οὖσαν* are Dübner's obvious correction of the *κοινωνούσιν* of previous editors. But the text is not yet sound. *ἡδεῖαν* forms an awkward tautology with *ἡδὺ* and fails to yield the required antithesis with *κοινὴν*. We must read *ιδίαν*, which modern Greek pronunciation would hardly distinguish from *ἡδεῖαν*. We thus get a pertinent commonplace of ancient rhetoric, Horace's *proprie communia dicere* (*A.P.* 128). It is familiar to Himerius, who at the beginning of *Ecloga* x says: τὰς κοινότητας τῶν ὑποθέσεων ιδίας αἱ μεταχειρίσεις ἐργάζονται. Himerius, of course, did not take it from Horace. But it may have been suggested to him by Isocrates, whom he often imitates. In *Panegyrr.* 9 Isocrates has:

αἱ μὲν γὰρ πράξεις . . . κοινὰ πᾶσιν . . . τὸ δ' ἐν καιρῷ ταῦταις καταχρήσασθαι . . . καὶ τοῖς νόμοισιν εὖ διαθέσθαι τῶν εὖ φρονούντων ἰδίων ἐστιν.

Tasso, whom Mr. Saintsbury (*History of Criticism* II, p. 94) praises as "a link, and a very early link, in the apostolic succession of those who have held and taught the great doctrine that poetry makes the familiar unfamiliar, the accustomed strange and new," is directly or indirectly repeating Isocrates. "Variamente tessendolo, di commune proprio, *e di vecchjo novo* il facevano." Cf. Isocrates τὰ τε παλαιὰ καινῶς, etc., in the same context satirized by Plato *Phaedr.* 267 a.

PAUL SHOREY